A Real
Mental Tonic

The Power of Personality

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WHAT A GOOD APPEARANCE WILL DO
THE ESSENTIALS OF A GOOD APPEARANCE
CLEANLINESS AND MORALS
THE IMPORTANCE OF DRESS
THE MANNERS MAKE THE MAN
HINDERING HABITS
SHYNESS
PERSONAL MAGNETISM

by

Orison Swett Marden
Author of
"EVERY MAN A KING", "AN IRON WILL", "HE CAN WHO THINKS HE CAN", Etc.
Assisted by MARGARET CONNOLLY

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THE POWER OF PERSONALITY

By

ORISON SWETT MARDEN

AUTHOR OF
" Everyman a King," " He Can Who Thinks He Can,"
" The Secret of Achievement," etc.

ASSISTED BY
MARGARET CONNOLLY

Arora's Book World
120, Gandhi Market,
Ambala Cantt. (India)

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Published in India by
Arora's Book World, Ambala Cantt
under kind arrangement with
M/s. Rider & Co. London

Published by *Arora's Book World*
120, Gandhi Market,
Ambala Cantt. 133 001

Laser Type-setting **ad_age computers**
Ambala Cantt. 133 001

Printed at **Cambridge Press**
Kashmere Gate, Delhi-6

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CHAPTER I

The Power of Personality

WHAT A GOOD APPEARANCE WILL DO

> 'Tis the sublime of man,
> Our noontide majesty, - to know ourselves,
> Part and Proportion of a wondrous whole.
>
> Coleridge.

"The man or woman wishing to present to me a business proposition," says one of our leading merchants," must have a good address and an agreeable manner and appearance, or he will not get a hearing. No matter how good his proposition is, he will not get a chance to present it unless he possesses a pleasing personality. The reason is a simple and natural one. It would be impossible to give a hearing to half the people who approach me with schemes ; therefore, as I must reject the great majority of projects offered me, I reject without a hearing all those that are not presented by people who have an agreeable manner and good address. I take it for granted that a first-class proposition will be presented by a first-class man, and *vice versa*."

You cannot estimate the influence of your personal appearance upon your future. If it is good, other things being equal, you will advance rapidly ; if it is bad, it will prove a serious handicap, and may, may be perhaps, prevent you from advancing at all. A good appearance is at a premium everywhere. It is one of the most important factors in securing a situation, in holding it, and in getting an advance. It is a guarantee of self-respect, an outward symbol of co-operation with God in His plan of creation.

Most large business houses make it a rule not to employ any one who looks disreputable seedy, or careless slovenly, or who does not make a good appearance when he applies for a position. The man who hires all the sales/people for one of the largest retail stores in Chicago says, "While the routine of application is in every case strictly follow or support adhered to, the fact remains that the most important element in an applicant's chance for a trial is his personality."

Neatness of dress, cleanliness of person and the manner of the applicant are the first things an employer notices in a would-be employee. If

his clothes are unbrushed, his trousers baggy, his shoes unblacked, his tie in rags, his hands dirty, or his hair unkempt, the employer is
Dislike ← prejudiced at once, and he does not look beneath - base of ground
Ex.Unpleasant ← this repellent exterior to see whether it conceals - enclosed/ Hide
merit or not. He is a busy man, and takes it for granted that if the youth has anything in him, if he is made of the material business men want in their employ, he will keep himself in a presentable condition. At all events, he does not want to have such an unattractive-looking person about his premises ; it would injure his business reputation.

If the applicant is a girl, she is judged by the same principles that govern in the case of a young man. If she applies for a position with the braid hanging in loops at the bottom of her skirt, with rips and rents in her coat, several buttons missing from her shoes, holes in her gloves, a dark line showing above the edge of her collar, her hair frowsy, - in fact, with any
Facts— evidence of slackness or slipshodness about her, - she will not obtain the place.

A VALUABLE ASSET

"It would be well for young people about to enter mercantile life, says a prominant western merchant, "and for other who have thus far failed of the success they had hoped for, to consider this opinion of experienced and highly successful men, that a pleasing personality is not only a valuable asset, but is almost indispensable to the unknown aspirant for favour. Ambition There are, doubtless, thousands of men and women in this and other cities who have turned away disappointed after making application for a position as salesman without having the slightest idea why they failed to get a chance to work. They may have been competent to do the work they applied for, yet because of some carelessness in dress or sleepiness of manner they made a poor impression on the man who appraised them, and thus they lost the opportunity to show what they could do. If they had considered beforehand that strangers are bound to judge their capacity by their appearance, they might have improved that appearance enough to have turned the scales in their favour."

No matter what their qualifications may be, heads of large concerns do not want people around them who do not make a good impression, or who are unkempt either in dress or manner, or general appearance. They know that the effect on their business would be bad, and they cannot afford to take risks, even though they may sometimes reject a diamond in the rough.

It does not matter how much merit or ability an applicant for a position possesses, he cannot afford to be careless of his personal appearance. Diamonds in the rough of infinitely greater value than the polished glass of some of those who get positions, may, occasionally, be rejected. Applicants whose good appearance helped them to secure places may often be very Surface ← superficial in comparison with some who were rejected in their favour and may not have half their merit, but they displayed more common sense and more knowledge of the world. They had wit enough to make a good appearance Ability to think quickly ← when applying for a place, and, having secured it, they may keep it, though not possessing the ability of the boy or girl who was turned away.

FIRST IMPRESSIONS

Small, smooth, round stone

A pebble at the fountain head may change the course of a river ; so a first unfavourable impression, produced, perhaps, by a soiled collar, a torn glove, muddy boots, frowsy hair, or uncared-for finger nails, has turned many a boy and girl downward who would otherwise have gone upward. They may not have dreamed that they were judged and condemned solely by their appearance. Perhaps no one ever told them how much depended on their being always neat and well "groomed". Perhaps no one ever told the boy that he would not get a situation in a decent place if he wore soiled linen, or unblacked shoes, or if he held a cigarette stump in his fingers, or kept his cap on when applying for it. Perhaps no one ever told the girl that if she went about heedless of a rip in her sack, or braid hanging from her skirt, or with her collar soiled and crumpled, no one would want her in a store or office. But it makes no difference to an employer whether applicants for positions have been taught that a good appearance is their best testimonial or not ; it does not matter how honest or capable they may be, how good their intentions or how praiseworthy their ambition, he judge them as the world judges them, - largely by their appearance.

In nine cases out of ten the employer and the world at large are right in judging the qualifications of a worker by the pains he takes in making his person and clothing as attractive as possible. Everything about a man bespeaks his character. He puts his personality into everything he does, no less than his work. There are exceptions, it is true. Sometimes we see an untidy person, one wholly indifferent to his appearance who does good work. But these exceptions are rare, and, for all practical purposes, need not be reckoned with. The world in general will continue to judge a man's merits largely by his appearance, and the sooner young people learn this, the better it will be for them.

AN ENGLISH ESTIMATE OF NEATNESS

That the same rule which governs employers in America holds in England, as well as in all progressive countries, is evidenced by the *London Drapers*' Record. It says :-

"Wherever a marked personal care is exhibited for the cleanliness of the person and for neatness in dress, there is, also, almost always found extra carefulness as regards the finish of work done. Work-people whose personal habits are slovenly produce slovenly work ; those who are careful of their own appearance are equally careful of the looks of the work they turn out. And probably what is true of the workroom is equally true of the region behind the counter. Is it not the fact that the smart saleswoman is usually rather particular about her dress, is averse to wearing dingy collars, frayed cuffs, and faded ties ? The truth of the matter seems to be that extra care as regards personal habits and general appearance is, as a rule, indicative of a certain alertness of mind, which shows itself antagonistic to slovenliness of all kinds."

Thousands of people who have failed in life might have been happy and prosperous today had they learned early in life the importance of a good appearance and manner. Many men now on the downward path would have been climbing up in the world had they made a favourable impression when they first went to look for a position. They did not realize that some slackness in dress, some lack in personal cleanliness, some rudeness or disagreeable peculiarity of manner, condemned them before they spoke a word. They were given no chance to present their claims, to show their merit or fitness for the position, because the employer was so prejudiced by their appearance that he would not even give them a hearing. This experience was repeated so often that they finally became discouraged, imagined they had no ability, and that they were not really competent to fill any position. They lost grit, hope, and self-respect, began to dissipate, and ultimately became drifters.

No one will ever know, no statistician or sociologist will ever be able to find out, how large a percentage of the great army of the unemployed, of the denizens of the slums, of the might-have-beens, the paupers and the criminals who make up the dregs of society, have fallen to their present pitiable and degraded condition because of their disregard of appearances when they first started out for themselves.

In this fiercely competitive age, when the law of the survival of the fittest acts with seemingly merciless rigour, no one can afford to be indifferent to the smallest detail of dress, or manner, or appearance, that will add to his chances of success.

CHAPTER II

THE ESSENTIALS OF A GOOD APPEARANCE

As a general thing, an individual who is neat in his person is neat in his morals. - H.W. Shaw

But Nature, with a matchless hand, sends forth her nobly born,
And laughs the paltry attributes of wealth and rank to scorn ;
She moulds with care a spirit rare, half human, half divine,
And cries exulting, "Who can make a gentleman like mine ?"

- Eliza Cook.

In order to make a good appearance, one must not merely be well dressed, or well mannered, or well "groomed," or cheerful, - one must be all of these. To be lacking in any is to lack one of the essentials of a pleasing, attractive personality. A person may be well dressed, for instance, and yet be absolutely offensive because of dirty teeth, or finger nails, or a disregard of the bath-tub. On the other hand, he may be immaculate as far as personal cleanliness is concerned, and yet spoil his whole appearance by a soiled collar, frayed cuffs, or some glaring inconsistency of dress which makes him objectionable or ridiculous. He may be dressed in perfect taste and be well "groomed" down to the smallest detail, and yet neutralize the effect of these advantages by a coarse, rude, or flippant manner, Or, he may be perfect in dress, manner, and personal cleanliness, and still, by a gloomy countenance, or a furtive, shifty expression, a habit of not looking one straight in the eye, make the worst possible impression.

Now, there is no boy or girl, no man or woman, so poor that he or she cannot combine all the requisites necessary to make a good appearance. "Oh, but you forget, " some one objects," that it takes money to be well dressed," No, I do not forget, but I say, without hesitation, that it takes no more money to be well dressed than it takes to be ill dressed. I have seen women of almost fabulous wealth loaded with costly fabrics , yet so hideously dressed that a little shopgirl in a plain black gown would make them look ridiculous. A woman may be pleasing to the eye in a calico gown, and she may be a positive fright in silken or velvet robes. A man whose suit costs hundreds of dollars may not be as well dressed as a poor man who paid only twenty-five dollars or less for his outfit. It is not dollars and cents so much as taste and good judgment that are required to make a well-dressed man or woman.

Poverty is no excuse for a bad appearance. No business man, no progressive man or woman in any vocation, will accept it. There is no excuse for it, as anyone will find to his cost who is foolish enough to risk making a bad appearance anywhere or under any circumstances. No recommendations as to ability or trustworthiness will outweigh the testimony you give of yourself in your person and dress.

THE COST OF SLOVENLINESS

"A young man bearing a letter of introduction and recommendation," says Men," called at an office, seeking a position as bookkeeper. The letter was invalidated by the young man's appearance. Though but twenty-five, his shoulders were bent His sentences were uncertain, his eyes wavering, his linen soiled, his neck-tie askew, his teeth disgustingly black, his face unshaven, his finger nails dirty, and his clothes unbrushed, and worn awry. A business man who respected himself would not have such a frowsy man about his office. Every one of these faults could have been corrected without cost, save of care. Poverty could not be pleaded as an excuse. That young man will have a hard time for all time, and probably blame his friends, the times, and his luck for his failure, when his disgusting slovenliness is responsible."

A young man who has risen unaided and very rapidly to an important position in the commercial world, remarked to me recently that his observations in business had led him to the conclusion that one of the greatest hindrances to the advancement of young men is their carelessness in regard to dress and cleanliness, and to all the other details of an attractive personality. He says he has known both men and women who, at great expense of tact and time and energy, secured audiences with prominent people who are very difficult of approach, and then have so offended their good taste by some fault in dress or manner, or personality, as to sweep away in an instant the advantage of the introduction they had gained. Many a man, he says, has "queered" the object of his interview by a greasy necktie, an old battered hat, an unshaven face, or dirty teeth.

THE GREATNESS OF LITTLE THINGS

"These are little things," you urge," and should not influence or prejudice a man of good judgement against a fellow-man. He ought to see the real man through even far greater defects than these." Very true ; but the facts remains that the average man or woman is influenced by them, and we have to deal with things as they are, not as they should be. A man who was arrested and locked up for the night for an alleged offence sent for his lawyer and told him his story. After hearing what the prisoner had done the lawyer exclaimed, "Why, they cannot put you in jail for such a thing as that !" "Yes, *but I am in jail," was* the dry reply.

It does not help any one in the least to say that it is silly or superficial, or unjust to estimate a man by his necktie, his collar, his finger nails, his teeth, his hat, or his boots ; the only thing that will help him is to recognize existing conditions, and live up to them. The young man quoted above owes a great deal of his success to a fine appearance. No matter where or under what conditions you meet him, he is always as immaculate in his person, as neat and well," groomed" as if he were going to make a call on the President at the White House, or on some other important personage. He does not allow himself to leave his room in the morning until his toilet is complete and irreproachable. If it rains, he does not say to himself : "I needn't be so particular this morning ; it won't be necessary to black my boots, and I can wear any sort of an old hat or coat. It is so grey and muddy that no one will notice what I have on." Neither the weather nor his mood has anything to do with his daily bath or his toilet. Personal cleanliness and attention to all the details of his dress have become habits so thoroughly fixed that they are a part of his nature. He would no more think of neglecting these things than he would think of going without meat and drink. In this care of his person he is not governed by what others will think or say. With him, cleanliness and neatness in dress are matters of duty and self-respect, - things that he owes to his Maker and to himself. But he knows very well, too, that it is the unexpected that happens, and that if he should be tempted to neglect any part of his toilet, he would probably be chagrined by meeting some one on whom it would be important to make a good impression.

HOW COLONEL WARING CLEANED NEW YORK

It is a mistake to think that a disregard of dress and personal appearance betokens strength of mind and independence of character. There are young men and young women who imagine it is dudish or old maidish to be particular in regard to these things. They say they cannot see the sense of devoting a lot of time to "non-essentials" when there are so many really important matters to be attended to. Those who study the details of their dress, who are scrupulous in the care of their teeth and their hands, who never miss the daily bath, and who insist upon having that part of their attire which is not seen as fresh and immaculate as that which is seen, are, in their estimation, merely cranks.

Important public officials and the great corporations of this country hold a different opinion. The New York, New Haven, and Hartford, and other great railroad companies insist on their employees wearing their prescribed uniform in the proper manner, on being clean shaven, or wearing clean linen, and on having their shoes polished. The Surveyor of the Port, in New York, whose duties include a survey of the customs inspectors, enforces the rule that the inspectors must look neat when on duty. The Board of Education in a Massachusetts city recently issued an order that its male teachers shave every day and have their shoes blacked. The late Colonel George E. Waring revolutionized the street-cleaning department of New-York by first arousing the street cleaners to a sense of the importance of their work, and then clothing them in a neat white uniform. From slouchy, ill-dressed slovens they were transformed into a clean, self-respecting body of men. The result was that the quality of their work so improved that New York became one of the cleanest cities in the world, and its death-rate immediately dropped.

Public officials and large business corporations everywhere realize the moral significance of personal cleanliness and neatness in dress. They understand their effect on character, their far-reaching influence on mind and body, and their power in adding to the efficiency, dignity, and self-respect of men and women.

CHAPTER III

CLEANLINESS AND MORALS

Ever from the body's purity, the mind
Receives a secret, sympathetic aid.
- THOMSON.

Let thy mind's sweetness have its operation
Upon the body, clothes, and habitation.
- Herbert.

We express ourselves first of all in our bodies. The outer condition of the body is accepted as the symbol of the inner. If it is unlovely, or repulsive, through sheer neglect, we conclude that the mind corresponds with it. As a rule, the conclusion is a just one. High ideals and strong, clean, wholesome lives and work are incompatible with low standards of personal cleanliness. A young man who neglects his daily bath will neglect his mind ; he will quickly deteriorate in every way. The young woman who ceases to care for her appearance will soon cease to please. She will fall little by little until she degenerates into an ambitionless slattern.

It is not to be wondered at that the Talmud places cleanliness next to godliness. I should place it nearer still, for I believe that absolute cleanliness is godliness. Cleanliness of soul and body raises man to his highest estate. Without this he is nothing but a brute.

There is a very close connection between a fine, strong, clean physique and a fine, strong, clean character. A man who suffers himself to become carless in regard to the one, will, in spite of himself, fall away in the other. Very often deterioration of character begins with the neglect of the person, the little details of the toilet. The man who for any reason becomes discouraged, who does not care whether he is clean or not, who is indifferent as to the condition of his clothes, soon begins to be careless about his business, about his associates, about his manners, and, ultimately, about his morals.

There is no better training for a life of high purpose and successful endeavour than to insist from the outset on the most rigid adherence to all the laws of health, to everything that increases our stock of vitality. Cleanliness is the first essential to health. Uncleanliness is a constant menace to it. Many of the most loathsome diseases which ravage humanity are a direct result of a filthy condition of person and environment.

TRAINING AT WEST POINT ACADEMY

In training the men who are to be the guardians of our country's honour, the protectors of her rights and liberties and her defenders from all foes, within and without, what are some of the points most strongly insisted upon? Personal cleanliness and neatness in dress. At West Point Academy a "slight untidiness in dress" is punished by one demerit mark. A demerit mark for a West Point student is no small matter, since, according to Professor Edward S. Holden in his paper on education at West Point," one hundred demerits in six months (one hundred and eighty days) will cause his dismissal". After dwelling at some length on the rigid system of neatness, punctuality, and attention to duty enforced at the academy, Professor Holden adds : " One button of his [a student's] uniform coat unbuttoned at drill, inattention, shoes not blacked at parade roll-call, gun not clean at guard-mount, and a hundred other matters of the sort are parts of official conduct. Each failure is noted and carries with it a fixed number of demerits. One hundred demerits in six months dismisses him. All this is known to every one from the first. There is no talking. Only simple laws are prescribed. Each one of them is just. Every allowance is made for inexperience. Every reasonable excuse is admitted. The final result is like the result of gravitation - inevitable, inexorable, just, immediate."

In the larger world of business, or of society, and in every other field of progress and enlightenment, there are unwritten laws governing the care of the person just as rigid, just as inexorable, and just as far-reaching in their consequences as those which obtain within the walls of West Point Academy or in any other institution which trains men and women for leadership.

It is right that it should be so. It is only obedience to divine laws. If the Creator has so wonderfully fashioned us that it takes more than a quarter of a century for our bodies to reach maturity ; if we are the highest expression of His creative power, it is surely incumbent upon us to keep ourselves as clean and make ourselves as attractive as possible.

But self-interest clamours as loudly as aesthetic or moral considerations for the fulfilment of the laws of cleanliness. Everyday we see people receiving "demerits" for failure to live up to them. I can recall accounts of capable stenographers having forfeited their positions because they did not keep their finger nails clean. An honest, intelligent man whom I know lost his place in a large publishing firm because he was careless about shaving and brushing his teeth. The other day a lady remarked that she went into a store to buy some ribbons, but when she saw the sales girl's hands she changed her mind and made her purchases elsewhere. "Dainty ribbons", she said, "could not be handled by such soiled fingers without losing some of their freshness". Of course, it will not be long before that girl's employer will discover that she is not advancing his business, and then - well, the law will work inexorably.

THE BATH : CARE OF THE HANDS, THE HAIR AND THE TEETH

The first point to be emphasized in the making of a good appearance is the necessity of frequent bathing. A daily bath ensures a clean, wholesome condition of the skin, without which health is impossible, and the person is liable to become objectionable by the accumulation of waste matter which has been exuded through the skin.

Next in importance to the bath is the proper care of the hair, the hands, and the teeth. This requires little more than a small amount of time and the use of soap and water.

The hair, of course, should be combed and brushed regularly everyday. If it is naturally greasy, it should be washed thoroughly every two weeks with a good reliable scalp soap and hot water in which a little ammonia may be dissolved. If the hair is dry or lacking in oily matter, it should not be washed oftener than once a month.

If it is convenient, and you can afford it, have your finger nails attended to at least once a month by a professional manicurist. But whether you can afford to go to a manicurist once a week, once a month, or not at all, you must be scrupulous in caring for your nails everyday yourself. Manicure sets are so cheap now that they are within the reach of almost all. If you cannot afford to buy a whole set, buy a file at least (you will get one as low as ten cents) and a nail brush and keep your nails smooth and clean.

A physician of high standing says : 'I contend that sufficient instruction in the care of both the teeth and the health should be taught the children in every school, so that they could properly care for themselves, which is quite as important to both body and mind as some of their present studies, and would do much to make them more healthy men and women."

Keeping the teeth in good condition is a very simple matter, yet perhaps more people sin in this particular point of cleanliness than in any other. I know young men, and women too, who dress very well and seem to take considerable pride in their personal appearance, yet neglect their teeth. They do not realize that there could hardly be a worse blot on one's appearance than dirty or decaying teeth, or the absence of one or two in front. Nothing can be more offensive in a man or woman than a foul breath, and no one can have decaying or dirty teeth without reaping this consequence. We all know how disagreeable it is to be anywhere near a person whose breath is foul. It is positively nauseating. No employer wants a clerk, or stenographer, or other employee about him who taints the whole atmosphere of a room.

No matter how rich or how poor you are, you cannot afford to neglect your teeth. By consistent good care of them from the beginning you may save yourself a great deal of pain and a great deal of expense. It is a very easy matter to preserve the teeth when they are naturally good. Any one can do it. Brush them after each meal with a brush stiff enough to remove all particles of food, but not so stiff as to injure the gums. Ward or tepid water should be used with a little powdered orris-root, which helps to keep the breath sweet. Any other good tooth-powder may be substituted, or the occasional use of a little fine salt will be found beneficial. If fibres of meat, or particles of any other food that cannot be removed with a brush, lodge between the teeth, they should be removed by a wooder toothpick. On no account use a pin, or a penknife, or your fork. In passing, let me add, do not use a toothpick at the table, on the street, or anywhere else in public. Nothing can be more ill-bred or disgusting. Do not try to crack nuts or to bite any hard substance with your teeth. This causes the enamel, or outer protective covering, to break, which is the same as if you were to break the skin on any part of your body. When the enamel is broken, the tooth begins to decay, and severe pain and an unpleasant breath are the results. Violent changes of temperature, such as from ice cream to hot coffee, also cause the enamel to break.

If, in spite of proper care, your teeth trouble you, you should immediately consult a good dentist. Don't go to a poor one because he happens to be a little cheaper. You will find that a most pernicious sort of economy. It is a wise precaution to have your teeth examined at least once a year by a reliable dentist.

Strassburg, Darmstadt, Mulhausen and other cities in Germany have established dental clinics for "the care and treatment of the teeth of the children in the public schools, and make such care and treatment compulsory."

In a recent report from Strassburg, Consul Joseph I. Brittain says : "The children are taught to clean their teeth three times daily, and especially before retiring. The dentist also instructs the children in the use of the tooth-brush, each child receiving a brush for home use ...

"Since the introduction of the treatment there is a marked improvement in the general health of the public school children, and there is less headache, ear-ache, and stomach trouble".

"WHAT A PIECE OF WORK IS A MAN !"

It has been said that the civilization of a nation is high in proportion to the amount of soap that it consumes. If we look over the leading nations of the world, we shall find that this is true. It is what we should naturally expect, for there is no better friend of health, beauty, energy, buoyancy, and ambition than cleanliness. It is one of the strongest factors in the advancement of the individual ; and what is the nation but an aggregation of individuals ?

Social settlement workers are fully alive to the importance of cleanliness as an element in the elevation of mankind. In their efforts to uplift the dwellers in the slums of our large cities, their first step is to give them clean surroundings, and to win them to a love of the beauty of cleanliness. That object once accomplished, the mind is awakened, and easily led to hunger and work for higher things.

The consciousness of being absolutely clean in every particular gives an uplift to the whole being, spiritual and physical. It quickens thought, increases ability, strengthens ambition, stimulates energy and vitality, enhances dignity and self-respect ; in short, cleanliness raises all the powers of mind and body to their highest. It is also a powerful bulwark against temptations that would drag us down to sloth, loss of manly and womanly pride, and worse evils, for a pure body is the temple of a pure soul. "Know ye not," says St. Paul," that ye are a temple of God, and that the Spirit of God dwelleth in you ?" Shall we mar the beauty and lower the dignity of our "temple of God" by taking less care of it than a neat housewife does of her kitchen ?

"I would distrust even the spiritual life of one whose methods and work were dirty, untidy, and without clearness and order", says Amelia E.

Barr. We should not think of associating the idea of a pure, noble character with a dirty, slovenly personality. But when we see one who has cultivated all his powers of mind and body to their utmost, whose physical being by its dignity and purity, no less than the spirit which dwells within him, proclaims his kinship with God, we unconsciously bow before him. We are ready to exclaim with Shakespeare : "What a piece of work is a man ! how noble in reason ! how infinite in faculty ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god ! the beauty of the world ! the paragon of animals !"

CHAPTER IV

THE IMPORTANCE OF DRESS

For the apparel oft proclaims the man.

- SHAKESPEARE.

We are all charmed by neatness of person.

- OVID.

"Neither virtue nor ability will make you appear like a gentleman, if your dress is slovenly and improper.

"What can you do?" asked a prosperous merchant, while his keen glance took in every detail of the appearance of a shabbily dressed, slovenly young man who had applied to him for a position. "Most anything, sir," was the reply. "Can you do odd jobs, such as dusting ?" "Yes, sir." "Then why don't you begin on your hat ?" The fellow twirled his hat in his dirty hands, and remained silent. "Can you clean leather goods?" "Yes, I can do anything in that line?" "Then it is sheer carelessness on your part that your shoes are not clean." " Can you scrub ?" persisted the merchant. "Yes," "Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

The applicant for work turned away, and it is to be hoped profited by the lesson so harshly administered. Shabby clothes are often the badge of necessity rather than slovenliness, and when this is the case, one can have only sympathy for the wearer. In this instance, however it was clearly the sloveliness of the young man, not his shabbiness, that prejudiced the merchant against him. He may not have been able to afford better clothing, but there could be no excuse for his soiled linen, muddy shoes, dust-covered hat and coat, and general untidiness.

Neatness is a current coin in business, and the young man or young woman who is regardless of it makes a fatal mistake. Every one carries about with him, in his personal appearance, a letter of recommendation or the reverse, which has far more value than any written testimony he may present.

"I once heard a business man say," observes a recent writer," that the best secretary he ever had he selected wholly from her appearance. Thirty women came in one rainy day in answer to an advertisement. Twenty looked dejected and sloppy. Five were over dressed and had come in cabs. Four were silly, giggling little girls of fifteen or so, and one came freshly 'groomed', tailor made, with crisp linen, stout boots, neat umbrella, and hair dressed for windy, rainy weather. He selected the last without recommendation, and found her just what he had judged from her appearance - a good worker and a wise associate. Of course, some one of the dejected, wet and tired girls might by chance have 'panned out; an ideal worker with a few days' rest and a few weeks' salary for fresh clothes. Ability and real merit are often lost in the misery that comes from exhaustion and failure and fear. But the business man does not know these things. He is not blessed with second sight. He gets his decision from experience, not from prophetic visions, and he does know that more than half the time the girl who looks careless is careless".

HERBERT H. VREELAND'S ADVICE TO THE MAN IN SEARCH OF A JOB

Professional men, life insurance solicitors, travelling salesmen, and young men in general whose business brings them into frequent contact with others, say that it is the most shortsighted policy in the world to go about wearing out-of-date, shabby, or soiled clothing, when one can afford better. Experience has taught them that the mere appearance of prosperity has a great influence in drawing patrons and customers to them and also in securing them invitations to places where they have an opportunity to meet prominent people who can advance their interests.

In the course of an address on how to attain success. Herbert H. Vreeland, president of the Metropolitan Street Railway, of New York, said : "Clothes don't make the man, but good clothes have got many a man a good job. If you have twenty-five dollars and want a job, it is better to spend twenty dollars for a suit of clothes, four dollars for shoes, and the rest for a shave, a hair cut, and a clean collar : and walk to the place, than go with the money in the pockets of a dingy suit".

Many a man has failed because he tried to be too economical. He did not keep freshened up with new ties and clean linen ; he tried to save on his clothes by not having them cleansed and pressed. By cutting down his laundry bills and wearing shabby, greasy clothing long after it should have been discarded, he saved a few dollars at a cost which would have staggered him could he have realized it.

Economy is an admirable virtue and should be especially encouraged in youth. Young men and women should spend less than they earn, and should never make themselves contemptible by overdressing or dressing beyond their means or position. But there is a point at which economy ceases to be a virtue and it is reached when one tries to economize on necessary clothing or clean linen. Better a thousand times have a little less money in the savings bank and be able to respect yourself thoroughly than to wear underclothing so soiled or ragged that you would be ashamed to have any one see it. You cannot afford to save money at the cost of cleanliness and self respect, - a part of the best of yourself.

HOW OUR CLOTHES AFFECT OURSELVES

Powerful for god or ill as is the effect of our clothing on others, it is of minor importance compared with the effect on ourselves. Not only does it help or hinder material success, but it helps or hinders character, self-respect, self-confidence, and moral power.

"The consciousness of clean linen", says Elizabeth Stuart Phelps," is, in and of itself, a source of moral strength, second only to that of a clean conscience. A well-ironed collar or a fresh glove has carried many a man through an emergency in which a wrinkle or a rip would have defeated him."

It is impossible for any one to go about in soiled or ragged clothing even though it be covered by a handsome outer garment, without a lowering of manhood or womanhood, a feeling of degradation, a consciousness of incompleteness, and a sense of loss in every way. He loses some of his self-respect, and with it some of his self-confidence and power.

Not even a clergyman in the pulpit, or an orator upon the platform, could do his best if he were conscious of having a great hole in his stocking, or of wearing soiled linen. He would feel ill at ease, uncomfortable. He would be shorn of much of his power. He could not exert the same influence over his audience ; his personal magnetism would not be so strong, because of his sense of incompleteness.

"Adequate and becoming apparel",says Thomas B. Bryan," makes a stronger impression on the person it clothes than on any who observe it. If every business man now going about his affairs in garments which are a little below the reasonable standard of presentableness could be clothed with those which fully meet this requirement, the business world would feel a sudden and unaccountable impulse of no mean proportions".

If a bright, clean-cut, successful young business man who has been very careful about his dress and person should try the experiment of going out some morning on an important mission without his usual bath, without being properly "groomed, " and dressed in a slovenly, ill-fitting suit of clothes, the chances are ten to one that he would fail completely in his errand. The consciousness of his demoralized condition would paralyse his efforts. No amount of will power could overcome the handicap of his appearance. The feeling that he was making a bad impression would strangle his powers of expression, kill his spontaneity, and destroy his enthusiasm. Instead of the calm, assured air of a conqueror, he would have the bearing of one already conquered. His strong, positive self would be crippled for the time being ; his weak, negative self Would be completely in the ascendant and would reduce all his powers to a minimum.

"The sense of being perfectly dressed", says Emersion,"gives us a feeling of inward tranquillity which religion is powerless to bestow". It is this "feeling of inward tranquillity" which enables us to do so well when properly dressed what we do so il when improperly dressed. If you are neatly and becomingly clothed every morning when you leave your room, you can discharge the whole matter from your mind and be entirely unconscious of what you wear. This will save you great loss of energy and leave you free to express the best that is in you.

From a hygienic standpoint, no less than from any other, it pays to dress well. The knowledge that we are becomingly clothed acts like a mental tonic. Very few men or women are so strong and perfectly poised as to be unaffected by their surroundings. If you lie around half dressed, without making your toilet, and with your room all in disorder, taking it easy because you do not expect or wish to see anybody, you will find yourself very quickly taking on the mood of your attire and environment. Your mind will slip down ; it will refuse to exert itself ; it will become slovenly, slipshod, and inactive as your body. On the other hand, if, when you have an attack of the "blues", when you feel half sick and not able to work, instead of lying around the house in your old wrapper or dressing-gown, you take a good bath, - a Turkish bath, if you can afford it, - put on your best clothes, and make your toilet as carefully as if you were going to a fashionable reception, you will feel like a new person. Nine times out of ten, before you have finished dressing, your "blues" and your half-sick feeling will have vanished like a bad dream and your whole outlook on life will be changed.

DON'T TAKE BEAU BRUMMEL AS A MODEL

By emphasizing the importance of dress I do not mean that you should be like Beau Brummel, the English fop, who spent four thousand dollars a year at his tailor's alone, and who used to take hours to tie his cravat. An undue love of dress is worse than a total disregard of it. And they love dress too much who go in debt for it, who make it their chief object in life, to the neglect of their most sacred duties to themselves and others, or who, like Beau Brummel, devote most of their waking hours to its study. But I do claim, in view of its effect on ourselves and on those with whom we come in contact, that it is a duty, as well as the truest economy, to dress as well and becomingly as our position requires and our means will allow.

Many young men and women spend all of their salaries, outside of what they pay for their board, on clothes. Some of them even go in debt in order that, as they put it, they may " keep up with the procession". Under the false impression that to be well dressed means to be showily or expensively dressed, they are guilty of far greater folly than those who think that dress is not worthy the consideration of any sensible person. They devote the time that should be given to self-culture, to studying their toilets and planning how they can buy this or that expensive article of clothing, which appeals to them as "so stylish". When they find that they cannot by pinching or borrowing get the coveted article, they buy some cheap tawdry imitation which makes them look ridiculous. Young men of this order may be seen with imitation diamond rings on dirty fingers, and imitation diamond studs on soiled shirt fronts. They wear gaudy ties of glaring and inharmonious colours, broad check patterns in their suits, and make themselves conspicuous generally by the bad taste, vulgarity, and inappropriateness of their apparel. As a rule, these young men occupy inferior positions. The reason is evident. Like the dandy whom Carlyle describes as "a clothes-wearing man - a man whose trade, office and existence consists in the wearing of clothes, - every faculty of whose soul, spirit, person, and purse is heroically consecrated to this one object," they live to dress, and have no time to fit themselves for superior positions.

The young woman who sacrifices duty, self-improvement, the claims of parents and home, all the brightest and best of things, for the sake of clothes, is a worthy companion of the "clothes-wearing man". She overloads herself with cheap imitation jewellery, laces, and feathers ; spends all her spare time and double, nay, treble, as much money, in tricking herself out in tawdry finery, as would clothe her in neat, becoming, and appropriate garments.

The manners of these young men and women are one with their clothes, - loud, flashy, vulgar. The style of their dress is indicative of everything they say and do and think. It bespeaks a type of character even more objectionable than that of the slovenly, carelessly dressed person.

Business men and women and people of large experience are keenly alive to the importance of suitability in dress, and any departure from what they consider good taste in this respect is often fraught with serious consequence for the offender. This little incident will illustrate my meaning.

A young woman dressed in the extreme of fashion, wearing a large picture hat ornamented with many plumes, and displaying a great deal of flashy jewellery on her person, presented herself in a public department in Washington as a candidate for a position. Although she brought with her the highest recommendations, so great was the prejudice her extravagant and inappropriate dress created in the minds of the committee who had the appointments in charge that they would not even consider her application. The chairman voiced the opinion of the whole committee when, on the retirement of the candidate, he said, "We want a working woman for this place, not a cockatoo".

Over and over again, we see the fact emphasized that extravagance in dress has nothing whatever to do with being well dressed. Some people will dress much more neatly and becomingly on two hundred dollars a year than others on two thousand. If a person has poor taste, no amount of money will enable him to be well dressed. The question of dressing becomingly is largely one of good taste and common sense.

"It is a pity," says Miss Marion Oakley, author of an excellent little book on dress, "that it is so hard to eliminate from the general mind the idea that good dressing demands great expenditure .... We passed the other day in the street a poor working-girl on her way to church ; she carried her little prayer-book in her hand and tripped modestly and unconsciously along. Her dress was of black alpaca, somewhat shabby ; she wore a black bonnet trimmed with a wreath of green moss ; in her bosom she wore two green geranium leaves. There was I know not what sense of purity and sentiment about her dress, well chosen as it was for her soft brown eyes and dark reddish-brown hair. I had met no woman as well dressed that day".

If you haven't good taste naturally, cultivate it. Try to find out what colours and what styles of dress are most becoming to you. Don't trust your fancy. Consult friends who know how to dress well ; get the assistance of their judgement when you are purchasing new clothes, until you feel that you can trust to your own in such matters. When you have developed good taste and common sense in the selection of your clothes, you can always be well dressed no matter what your salary may be.

"BIEN GANTÉ ; BIEN CHAUSSÉ ; C'EST BIEN HABILLÉ"

The French have a saying which should be taken to heart by those who are careless in regard to the details of their dress : "*Bien ganté, bien chaussé, c'est bien habillé*" "(Well-gloved and well-sod is well dressed"). Unless you are careful in regard to the minor points of your toilet, your time and efforts and money will be worse than thrown away on the larger and seemingly more important parts.

The importance of attending to the details of dress is well illustrated by a story told me some time ago of the failure of a young woman to get a position. She had been recommended as one highly qualified in every way to fill the vacant office of superintendent and teacher in an industrial school for girls. The founder of the institution was very favourably impressed by the high tone of her recommendations, and appointed a time for an interview with the young woman. After she had seen her, however, she absolutely refused to consider her application. When urged by a friend to give a reason for her apparently arbitrary decision in refusing to engage so competent a teacher, she said : "It was a trifle, but a trifle in which, as in an Egyptian hieroglyphic, lay a volume of meaning. The young woman came to me fashionably and expensively dressed, but with torn and soiled gloves, and half of the buttons off her shoes. A slovenly woman is not a fit guide for any girl".

For those who have to make their way in the world, the best counsel on the subject of clothes may be summed up in this short sentence, " Let thy attire be comely, but not costly". Simplicity in dress is its greatest charm, and in these days, when there is such an infinite variety of tasteful but inexpensive fabrics to choose from, the majority can afford to be well dressed. But no one need blush for a shabby suit if circumstances prevent his having a better one. You will be more respected by yourself and every one else with an old coat on your back that has been paid for than a new one that has not. It is not the shabbiness that is unavoidable, but the slovenliness that is avoidable, that the world frowns upon. The consciousness of making the best appearance you possibly can and of always being scrupulously neat and clean, of maintaining your self-respect and integrity at all costs, will sustain you under the most adverse circumstances, and give you a dignity, strength, and magnetic forcefulness that will command the respect and admiration of others.

CHAPTER V

"THE MANNERS MAKE THE MAN"

I knew him for a gentleman
By signs that never fail.
His coat was rough and rather worn,
His cheeks were thin and pale ---
A lad who had his way to make,
With little time for play ---
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street ;
Off came his little cap.
My door was shut ; he waited there
Until I heard his rap.
He took the bundle from my hand ;
And when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push and crowd along ;
His voice is gentle pitched ;
He does not fling his books about
As if he were bewitched ;
He stands aside to let you pass ;
He always shuts the door ;
He runs on errands willingly
To farm and mill and store.

He thinks of you before himself ;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty, 'tis the same,
The manner tells the tale ;
And I discern the gentleman
By signs that never fail.
"A Gentleman." --- From *Harper's Young People.*

"Take your manners with you". This bit of advice caught my eye the other day in a traveller's guide. I pass it on to the great army of young people who are every year starting out on their journey of life, going into the world to make their journey of life, going into the world to make their way alone. "Take your manners with you, "your best manners, wherever you go. They are, in a far more intimate way than your clothes or any external accessory, a part of your personal appearance. They are, indeed, a part of yourself.

Do not deceive yourself by thinking that merit will ultimately win in spite of manners. Superior merit has starved to death in many a man and woman because they could not overcome the handicap of an offensive manner. If you are rude and disagreeable in your bearing, no matter what your ability, or honesty, or industry, people will avoid you. No one will want you in his employ. We are all so made that we love sunshine and harmony. We gravitate toward agreeable, kindly people as material bodies gravitate toward the centre of the earth. Though an employer may be coarse and gruff himself, he appreciates refinement and gentle manners in others ; and, given equal ability, he will advance the quiet, refined employee in preference to the one who is lacking in courtesy, the finishing grace of a fine personality. Progressive employers everywhere realize that they can have no more valuable business asset than a reputation for courtesy, and they insist upon good manners as a necessary qualification for every one in their employ.

THE ALADDIN'S LAMP OF SUCCESS

A young woman who began her career with desk room in an office, to be paid for with work, and who is now head of a stenographic firm in New York which employs forty or fifty first class stenographers, attributes her success largely to the practice of this rule. When I asked her what she considered as the chief factor in the building up of her business, her prompt reply was, "Civility to patrons. No matter how well qualified a stenographer may be in other aspects, she will not get a position in my establishment unless she adds to her other qualifications the charm of an agreeable, affable manner".

Politeness was also the key to the success of the late George G. Williams, president of the Chemical Bank, of New York. He made it a rule of the bank that its employees should be courteous to every one who entered its doors. "I cannot too emphatically impress upon young men," said Mr. Williams to an interviewer, "the absolute indispensability of politeness.... If I had twenty tongues, I'd preach politeness with them all --- for a long experience has taught me that its results are tangible and inevitable. It is the Aladdin's lamp of success".

Edward C. Simmons, a self-made millionaire, says : "Politeness is the cheapest and yet often the best capital in the world. You can draw upon it in unlimited quantities. It pays a large interest and costs nothing. I would say to all young men: 'Do not keep your politeness down in your boots where no one can see it. Let it out. Keep it in front of you and all around you. If you are polite to everybody, everybody will be polite to you.... Politeness will also contribute much to your success in commercial life.'"

Prudence, no less than the spirit of Christianity, counsels the practice of courtesy and kindness toward all our fellow-men. In business, in society, in the store, in the home, on the street, --- everywhere -- we find that good manners are an indispensable part of the equipment of the man or woman who would be popular and successful.

"Politeness," says the editor of a leading New York newspaper, " is really a national asset. A polite people are a cheerful people, and cheerfulness means good health. Nothing interferes so much with man's physical well-being as constant anger and irritation. And nothing facilitates the transaction of business so much as widespread politeness. We suggest to hundreds of thousands of active young and middle-aged men who rush about the streets, jostling each other, often quarrelling, nearly always in an antagonistic spirit, that they give a trial to actual politeness. The next time a man runs into you or steps on your feet, or appears to crowd you when you are probably crowding him, just try an experiment. Instead of rebuking him in some slangy way, express your regret at having crowded him, and assume that the fault is yours. You will be surprised to see the expression of his face change and to learn that the habit of politeness is most catching".

"WE CANNOT LET THAT MAN GO"

Urbanity and affability open doors which are barred to the bad-mannered. Thousands of successful men and women have proved the saying that, "A good manner often succeeds where the best tongue has failed".

"In a large business house in New York," says

Margaret E. Sangster,"where already the force was large, and there were no vacancies, a place was made for a young man simply for the reason that his personality was so charming and his manners so attractive that one member of the firm said to another, 'We cannot let that man go.' They foresaw an approaching contingency, which would probably involve the need of an employee with a suave manner, a ready vocabulary, and a tranquil poise, and though the man was practically a stranger, and his introducer very slightly known, he received an engagement which very soon became permanent and lucrative on the strength of his extraordinary magnetism and urbanity."

A gracious manner is a powerful advertisement. Many a physician owes his success largely to the recommendation of his friends and patients, who like to tell everybody they know about his kindness, his gentleness, and courtesy. Thousands of professional men without striking ability have succeeded in making great fortunes by means of a gracious manner, while many abler men have failed for lack of it. It is said that John Wanamaker paid a salary of $1300 to his first salesman, a man of winning personality who attracted trade. This sum was really equal to the capital the employer commanded at the time. But he found that the expenditure paid.

Some young people think that because they have business ability and book learning they will only have to knock on the door of opportunity to make it fly open before them. They reckon without the talisman of good manners. They forget that "the art of pleasing is the art of rising in the world." They do not realize that a fine manner is a passport to popularity, and that it opens the way to advancement. Thousands of them seal the fate of a good start by making a bad impression upon the employer to whom they apply for a position. They are ambitious and eager to get on in the world, but make advancement impossible by locking the doors of opportunity ahead of them. Gruff, uncouth manners or sharp tongues close every avenue of promotion against them.

Judge Daly of New York recently reprimanded a young lawyer for abusing his opponent's witness in these words : "My young friend, before you are as old as I am you will learn that it is about as well to read Chesterfield as Blackstone".

This young lawyer probably prided himself upon his keenness and his adroitness and ability in bullying and confusing a witness. But the kindly and courteous judge took the opportunity to remind him that something else besides a knowledge of law and a glib tongue was required to enable him to succeed in his profession : that good manners and gentle treatment of witnesses in cross-examinations is as essential as a knowledge of Blackstone.

What chance of building up a fine character, of winning popularity, or of rising in the world, can there be for a young man with such manners as the one described by Benedict Bell in a recent article.

"He was a salesman in a store that I visited to see one of the proprietors, an old friend of mine," says Mr. Bell. " I asked this employee if the gentleman I was in search of was in, and he replied, in very surly manner, 'I do not know whether he is in or not'. I went on my way and found the gentleman I was in search of. When I turned to go, I was approached by the salesman in question, who apologized for his rudeness in the most abject manner. I had more contempt for him then than I had before, for I realized that he was afraid I would report his conduct to one of his employers, with whom he saw I was on very intimate terms. He was one of those boors who are never polite, except upon compulsion. Don't follow his example, for he will never amount to anything, and ten years from now he will be just where he is to-day".

RUDENESS IS A BOOMERANG

How many young men of this kind do we encounter every day in the stores and offices, in the cars, on the streets, - everywhere we go! What a pity it is they do not know that their gratuitous rudeness is a boomerang which invariably returns and strikes themselves. Every day we hear of young men losing an appointment, an opportunity, or some special advantage because of a rude or sarcastic remark, an ungenerous criticism, an ungentlemanly act or an incivility of some kind. Many a political aspirant has found it impossible to advance because his preferment depended upon some one whom he had prejudiced by an ungracious manner, an intentional slight, or a depreciatory remark. An insult to a waiter in a restaurant, or a hotel employee, or a humble mechanic has frequently proved a stumbling-block in the way of some man's advancement when he never dreamed that he would hear from the incident again.

A man never knows how soon he may be kept back by his bad manners or a single act of incivility. The person he offends, no matter how humble his position, may be the very one who in the future will have it in his power to help or hinder his progress. At all events, whether we regard the matter from an ethical or a purely selfish point of view, it does not pay to be uncivil or unkind to anybody. It is unworthy of a Christian or a gentleman. We often hear people say that if the heart is right, the manner does not matter ; but "what is the use of being gold if you look like brass ?" Of course all genuine courtesy must be founded on good nature, on a kind, generous disposition. Without this it is but cold formalism, and we very quickly detect the lack of heart in it. But to say that one has a good heart is no excuse for boorish, offensive manners.

No matter what the character or the hart may be, a rude manner repels everybody. It creates an instantaneous prejudice, --- closes hearts and bars doors against its possessors. There can be no greater stumbling-block to the advancement of a young man or woman. If often neutralizes honesty, industry, and the greatest energy. It is uphill work, indeed, for people to succeed with a hard, disagreeable manner. Every step they take must be pushed by main force, while all doors fly open to the well mannered. The gracious personality is welcome everywhere, and can make his living with but a tithe of the effort which the unfortunate-mannered man must make.

Everywhere we see men and women pay a tremendous penalty for a gruff, uncouth bearing. Many of them work themselves almost to death and deny themselves the comforts of life in their struggle to get on in the world, and yet make success practically impossible by their manners. It is pitiable to see these people going about looking for situations, and being constantly disappointed, never realizing that a little refinement, a little grace of manner, would make all the difference to them between no position, no opportunity, and a good position, with an open road to promotion. They are side-tracked in business, failures in society, chagrined and embarrassed, wherever they go, because they have never learned the value of fine manners, perhaps never enjoyed the advantage of refined home training.

It is unfortunate that the importance of good manners is not more emphasized in our schools and colleges, as well as in the home, since so much depends upon their observance. It doesn't matter how well educated young people are, if they are rude and boorish it will be utterly impossible for them to make a favourable impression on any one with whom they come in contact. It seems almost a mockery for a boy to be taught so many things in schools and colleges and get scarcely a hint from any teacher or professor that all the years spent in mental training will not bear half their legitimate fruit, that his education will be used at a tremendous disadvantage, if he does not cultivate a pleasing personality. Yet there is no investment in the world that will pay a youth better than the habit of being polite, kindly, and gracious to every one. No one thing will help him to popularity so quickly, so effectively. Nothing will help him to contribute more largely to the happiness of others as well as his own. There is something irresistible about a charming manner. Nothing else so surely reaches the human heart or so readily overcomes prejudice. It has enabled its possessor to triumph over seemingly insurmountable difficulties ; it has swayed judges on the bench ; it has influenced statesmen ; it has changed the destiny of nations; it has won its object when beauty, knowledge, and money have failed.

THE FINEST QUALITIES OF A GENTLEMAN

When Thomas F. Bayard retired from the office of Secretary of State, the London *Spectator* said :"What the English people admired most in the retiring minister were his qualities as a gentleman. It was these qualities, combined with his integrity and general ability, which made him so interesting a figure in our national life. He had the personal distinction, the dignity of carriage, the devotion to duty, the charm of manner, which are the finest qualities of a gentleman."

His agreeable manners at a party did more to bring clients to Richard Lalor Shiel when he was a struggling young barrister than the encomiums of Daniel O'Connell, the great patriot and leader of the Irish bar. Shiel tells how, after his brilliant debut at the bar, he struggled for years to gain a footing, but without success. At length, one evening, when he was feeling utterly discouraged, he was almost forced by a friend to attend a party. He was fortunate enough to have the opportunity at this party to make himself agreeable to the niece or the daughter of some great man, with the result that the next morning he received his first brief. He humorously described the incident as "dancing into practice."

It is difficult to escape the bondage of good manners. You may be strongly prejudiced against a man because of his bad reputation ; you may disagree with him in his views; you may oppose his principles ; but, somehow, when you come into his presence, the magic of his fine courteous manner disarms you. Southerners who hated Wendell Phillips, during anti-slavery days would often go to hear him, and, in spite of their bitter feelings, would find themselves applauding him. They could not resist the temptation to hear him speak, and when in his presence they were completely conquered by the combination of his matchless oratory and exquisite charm of manner.

No truer words have ever been said than that our manners "give their whole form and colour to our lives, " and that, "according to their quality they aid morals, they supply them, or they totally destroy them." We rise or fall by our manners. Why ? Because the practice of a gentle, kindly bearing, of courtesy and consideration toward all, is but the practice application of the Golden Rule in every-day life. This it is that makes all the refinement, grace and charm of the sweetest souls that have ever lived.

"We have no use for colleges," says Edward Everett Hale, "unless they can make men out of boys. First of all, boys and girls should know who they are, what they are, and what they are to live for. They are to know that they are in a world where each lives for all and all for each. If they can grow to this knowledge under the touch of their teachers, good manners are secured."

Manners and manner are not quite the same. Some are born with a natural graciousness of manner which acts like a magnet in drawing everyone toward its possessor. But no surer means can be used for the winning of this inestimable gift than the continual practice of good manners that are directed by the heart as well as the usages of the highest culture. The gracious "Thank You," so often neglected, the pleasant smile, the suppression of rude, hasty words that are sure to give pain, the maintenance of self-control, and an agreeable expression, even under the most trying conditions, the attention to others which we should wish accorded to ourselves, --- how easily life can be enriched and uplifted, made cheerful and happy, by the observance of these simple things !

THE ANGEL'S COMMAND

An old legend tells that when fallen man was driven from the Garden of Eden, he said to the angel who stood with flaming sword at the gate, "What shall I bring back to God, when I return?" "Bring Him back the face He gave you in the Garden, " said the angel, "and I will let you in."

The face of the man who had lost the beauty of his soul was loathsome in the sight of the angel. The man who is harsh, discourteous, or repellent in his manners also loses the beauty of his soul, and the loss is reflected in his face. It is kindliness of feeling, love and gentleness in our dealings with one another, that gives that divine beauty to the face which the angel made a condition of man's return to Paradise. Will not the face of the most beautiful woman cease to have any attraction if we see her act in a course, vulgar manner ?

Cultivate good manners, the manners founded on love and good-will and finished by the rules of perfect breeding, and you will have a magnet that will draw all good things toward you. Beauty of which neither time nor accident can rob you, friends, popularity, happiness, the joy of making others happy, --- these are some of the fruits of good manners. And last, but not by any means least, material success, for, truly, "The art of pleasing is the art of rising in the world."

CHAPTER VI

HINDERING HABITS

Think naught a trifle, thought it small appear ;
Small sands the mountain, moments make the year,
And trifles, life. --- YOUNG.
"A pebble in the streamlet scant
    Has turned the course of many a river ;
A dewdrop on the baby plant
    Has warped the giant oak forever."

A business man said that he once devoted half a day to hiring a man whom he needed in his office. In answer to his advertisement, a great many applicants called. He rejected the first because he would not look him in the eye. "The second man," said the merchant, " was armed with a double-barrelled recommendation from his pastor and with testimonials as to his business ability and good character, but, though he looked me in the eye, I saw that we could never hope to get along together, and so I dismissed him. The third interested me the moment he stepped inside the door. He was poorly dressed, and though his clothes were whole and neat, they were at least two sizes too small. It was evident that his attire troubled him not the least, for he held his head high, and, as he approached my desk, looked me squarely in the eye. He said that he had no recommendation, that he had no business experience, but that he was willing to do his best to please me. In an instant, it dawned upon me that before me was the man that I was looking for. He had nothing to recommend him save an honest bright eye, and a pleasant face, but that was sufficient. I engaged him on the spot. Since then I have seen fit to advance him over a man who had been with me three years. The latter grumbled, but there was reason for my move, --- the new man proved himself worthy of promotion."

Every young man and woman should look well to the little things which cut down their average of success possibilities. Thousands of capable, deserving people fail to obtain situations because of some hindering habit of mannerism which makes a disagreeable impression on employers.

If it were possible for us to make an inventory of all the little things which have lowered our success average and to calculate just how much each has contributed to the whole, it would be helpful and interesting.

For example, one young man's advancement has been cut down twenty-five per cent by bad temper, or a surly, disagreeable disposition ; another's by carelessness in dress, or an unkemt, slovenly appearance ; and yet another's by a sharp tongue or an mankind habit of criticising. Many a first-class stenographer has failed to advance because she had peculiar habits which annoyed her employer, who, while recognizing her ability, preferred a less competent worker with a more agreeable personality. Lack of amiability has barred the path of progress to thousands of employees who wondered why they were not advanced. Nervous twitching of the hands, fumbling with the fingers, fiddling with whatever is within reach, unnecessary movements, undignified postures in sitting or standing, a slouchy gait, a habit of indulging in sarcasm or ill-natured witticism, -- all these things interfere seriously with one's success possibilities.

TRIFLES THAT BRING DEFEAT

Shrewd business men look over every applicant for a position very keenly. They are expert detectives in matters of character, and in judging one's qualifications by one's appearance. They weigh and balance you upon the scales of their judgement, and decide largely by your appearance, manner, and conversation, whether you are cut out for success or failure, whether you are energetic, painstaking, and conscientious, or negligent and indifferent, whether you have a large reserve which will be equal to great emergencies, or are shallow, ignorant, and superficial.

The seemingly unimportant things often play a much larger part in people's estimate of us than we are apt to imagine. If a boy could only read an employer's mind while he is talking to him, he would learn a useful lesson, but, unfortunately, he usually goes away ignorant of the cause which barred him from the place he sought. This may have been a sly, furtive glance, or inability to look one straight in the eye; it may have been the awkward twirling of his fingers or playing with his cap while talking ; it may have been a soiled collar of cuff ; it may have been unkempt hair or dirty finger nails ; it may have been a cigarette held between his fingers, or any one of a score of other little things which influenced the employer's decision, --- none of which, however, can be considered small when one's whole career may hang in the balance.

A youth who drags his feet when he walks, who does not stand or sit erect, whose arms dangle like strings from his shoulders, does not make a favourable impression. There is small chance of his getting a position from an employer who looks an applicant over from head to foot, notices his gait and manner, and by every little thing about him is influenced in his judgment. Perhaps the applicant does not know that a slouchy appearance often indicates slouchy morals and slipshod habits. Perhaps he does not know that employers like a boy who walks briskly, speaks distinctly, and is quick and clean-cut in his replies to questions. Perhaps he does not know that these things indicate a bright, alert mind, and that business men are not desirous of having in their service people with slow, irresponsive minds, or slovenly bodies. But his knowledge or ignorance of the facts does not affect the employer's decision, who is controlled by the evidence of his own eyes and ears more than by anything else.

Brightness, cheerfulness, alertness, promptness and energy of attitude and bearing are things which attract attention very quickly, and secure situations where dullness, carelessness, or an exhibition of disagreeable habits or undesirable qualities will not even be given a hearing.

Every one is a walking advertisement of himself, better written and more expressive than in terms of print. Everything about him proclaims to the world the sort of person he is ; everything he says and does, everything he wears, every movement he makes, his manner, his habits, are all letters of the alphabet which spell out his biography, that may be read like an open book by all who see him.

One is as often condemned for some trick of voice, or manner, or look, as he is chosen for some virtue or talent. We influence every one we meet in a different way. One is attracted or repelled by one thing, another by something different, so that in order to be popular or successful we must be safeguarded at every point. There must be no ragged edges to mar the symmetry of our personality or character. The young man or young woman competing for life's great prizes should throw aside every habit that is likely to create a bad impression, everything which by any possibility can handicap one's career, just as an athlete trains off every unnecessary ounce of fat, and throws aside everything which could possibly impede his progress.

"THE COMMITTEE COULD NOT STAND HER VOICE"

A young woman of estimable character and high ability was recently refused a position as teacher by an eastern school committee, solely on account of a high-pitched, rasping voice. She did not know what influenced their decision against her, but it was a great disappointment, as she had been led to believe, before she saw the committee, that there would be no difficulty in her obtaining the position she sought.

The *Chicago Chronicle* reports the case of another teacher who was rejected by a western committee for the same reason, --- the disagreeable quality of her voice. "The President of the Chicago board of education," it says,"not long since rejected an applicant simply because of her squeaky voice, 'Don't inflict that woman upon any of the children in our school' was the direction to the superintendent; 'the committee could not stand her voice five minutes, and the children shall not be compelled to listen to it ; "

In an editorial on "The Teacher's Voice" the *Chronicle* says further : "Not only should special notice be taken of the voice at the time the first application for a certificate is made, but each examination for promotion should include the character of the voice. Whatever attainment a teacher may have gained in respect to learning or pedagogy, if her voice shows lack of culture, she should be reduced rather than advanced. If she refuses to improve her voice, she should be dismissed from the service."

Dr. Maxwell, superintendent of the New York schools, says : "One of the most important qualifications for a successful teacher is a soft, well-modulated voice. Children are very susceptible to the tones of the voice." Grown people are just as susceptible to the tones of the voice as children.

"There is a man in this city," says a New York newspaper, "who employs a great number of persons in the course of a year, and yet never sees the face of one. He sits behind curtains in his office and listens to the voice of the applicant as he responds to questions put by his representative. 'I believe in the human voice,' "he says ; ' It doesn't lie like the manner, or the general facial expression. I do not care what a man says. Indeed, I never listen. What I want to hear is the sound of his voice --- its intonation, its pitch. Talk about the character being written in the palm of your hand. Rubbish ! The lines in the hand are caused by hard or easy work, or no work at all. The man who holds a plough handle for years will have different lines from the one that holds a pen. But in your voice God has written your true character infallibly. It never yet has betrayed me.' "

While this sounds exaggerated, it is undeniable that the voice does indicate a great deal and that we are powerfully influenced by its quality. In the future a pleasant voice will count more and more in favour of an applicant for any position.

No matter how high a man's aims or motives may be, how sincere his character, or how excellent his credentials, he may through some personal idiosyncrasy make a most unfortunate impression on one who does not know him thoroughly. No matter how kindly disposed we may be, we cannot help wishing to get out of the range of a voice that rasps on our nerves like an instrument out of tune. Struggle against the feeling as we may, we cannot help being prejudiced against a person who never looks us in the eye, or who gives the impression that he has no self-respect and no confidence in himself. If people are embarrassed in their manner and timid in their movements ; if they shrink out of sight as though guilty of some wrongdoing, or as though they felt like apologizing for being in the world, we cannot help feeling that there is a deficiency or weakness in their character which will handicap their advance and mar their career wherever they go, or whatever they do.

THE VALUE OF AN HONEST EYE

Of all the mediums through which we proclaim our character to the world, perhaps none speaks so unerringly as the eye.

A large employer of men and women says he is guided in his choice of applicants for positions largely by the expression of the eyes. "There, " he says, "I read honesty or deceit, intelligence or dullness, courage or cowardice. I place little confidence in a shifty-eyed individual, even though he have every other point in his favour. A direct glance from clear, bright eyes wins and compels respect. Clear, honest eyes, indicating a sound and vigorous mind and body, are most desirable in sales people ; they will attract customers."

It is said that no one has ever been able to teach the eye to lie. A criminal is not afraid that his tongue will betray him ; he is not afraid that he will tell the terrible deed he has committed ;

he is not afraid to have you talk with him ; but he is afraid that his eye will discover him. He knows that the secret of his heart looks out of the soul's window, that a single glance of the eye may tell of the terrible struggle taking place in his conscience. He knows that he can teach his faculties to lie, his manner to deceive, but that his eye is always liable to tell the truth.

The eye is a sure index to a character. A bright, honest, straightforward look will greatly enhance your personality. Look up and fearlessly meet the eyes of those with whom you converse. Many a choice position has been lost through an indifferent, flinching eye ; and many a coveted position has been won through a fearless, honest eye. That kind of eye is better than a hundred recommendations.

CONVERSATION AS A TEST

In familiar conversation we often unconsciously reveal ourselves, and perhaps discover weaknesses to others of which we ourselves are ignorant. A New York employer says that he makes a practice of inviting promising candidates for high-grade positions to luncheon or dinner in order to test them by their conversation. "When they call at the office, " he says,"they are armed with letters of recommendation, and are so much on their guard that they are not at all natural," They do not unbend as they would on a social occasion. The closer acquaintance developed by sitting at the same table with them brings out qualities and characteristics which an employer wants to discover. A keen business man will detect weakness or strong points in a young man at such close range, when no amount of cross-questioning in an office interview could draw them out.

There is no need to tell an experienced man of the world what books you have read, with whom you have been in the habit of associating, or what your degree of culture is. He can learn all these things from free speech. "Thy conversation betrayeth thee." Every sentence you utter betrays its source. He can tell whether your speech is pauperized or vulgarized by association with the ignorant and the vulgar, or enriched and refined by companionship with the well-bred and educated.

Careless, thoughtless speech, slipshod, ungrammatical sentences, or the constant injection of slang into your conversation will bear witness against you in your candidacy for a high-grade position. They are so many handicaps which must be overcome if you would not endanger your success both in business and in social life. It is true that "out of the abundance of the heart the mouth speaketh, " and if you speak flippantly and vulgarly, you will, naturally, he classed with the flippant and the vulgar. IF you use coarse or profane language, it will proclaim your character to those with whom you converse as surely as if you were labelled. If you are careless in the construction of your sentences, or faulty in your pronunciation ; if your conversation does not bear the marks of culture, or, at least, show a familiarity with good English, you will not recommend yourself to the notice of refined, well-bred men and women. Educated people, whose influence might be very helpful, will not care to associate with you.

YOUR PERSONAL ASSETS

It would pay young men and young women who are eager to succeed, frequently to make inventories of their personal assets, to examine themselves carefully and impartially, as if they were studying the merits and demerits of some one else, in order to find whether their progress is barred, and their whole future jeopardized by some unfortunate habit or peculiarity which is patent to everyone but themselves. If this self-examination should result in the discovery of a weakness or fault which it is in their power to correct they will have none but themselves to blame if, in middle life, or later, they find themselves in the ranks of the "might-have-beens:"

It is an everyday occurrence to see young men of ability, well educated and in robust health, held back by some objectionable peculiarity. In many instances even ability and strength cannot force a position without the entrance wedge of a pleasing personality. Prejudices are easily conceived, but are combated or removed only with great difficulty. It takes a long time to overcome a first unfavourable impression, and sometimes it is never quite conquered. We frequently see a one-talent person with a fine manner and a gracious personality edging his way into a good position, and advancing rapidly, while a tentalent youth with a gruff manner and a coarse personality must stand back and be outdistanced in the race.

Speaking on the advantage of a pleasing personality as an opening wedge in securing a position, a Chicago merchant-prince says : "Of course no one for a moment believes that a prepossessing personality alone will carry any one through to success in any business, but it will accomplish this. It will give a man a chance to show what he can do. And people of experience know that in this age of keen competition this opportunity is of great value, and must be striven for long and must be striven for long and earnestly. A gracious personality is therefore an immense initial advantage to the applicant for a position as salesman, as well as to every other aspirant for favour in the business world."

Your appearance and manner, your habits and dress, are regarded as the show-windows which advertise what you have inside. It is not what you have in the bank, in you home, in houses and lands, but what shows up in yourself that influences ninety-nine hundredths of the people with whom you come in contact. Only a very small percentage ever know the secrets of your inner life, or your real merits. You may be an uncut diamond to those who know you best. They may know that there is a brilliancy there, a genuineness and true worth that far outweigh all minor blemishes, --- but the world looks upon an uncut diamond very much as it does upon an ordinary pebble. It is what shows on the surface that makes the first impression. A very inferior diamond, if cut and polished so that all the light and brilliancy there is in it may show to the best advantage, will pass with all, except experts in precious stones, as infinitely more valuable than a gem of purest water, flawless, white, and brilliant in possibility, in a rough, unpolished state, which shows on its surface none of its intrinsic value.

THE BEADS IN LIFE'S CHAIN

When carving out a career, especially under difficulties, it is of the utmost importance to cut off and handicaps, to avoid all pitfalls, to steer clear of every stumbling-block. IT is hard enough to get on without any impediments, and it is absolutely foolhardy not to correct anything that may count against us. No one can afford to have his salary cut down or to be kept back or dropped from his position because of little things which can easily be remedied.

You may think that men of large affairs, whose minds are occupied with great propositions, will not notice small things ; that little personal peculiarities or traits are beneath their attention. You are mistaken. They are more likely to measure their estimate of you by what you consider trifles than by larger things. It may seem foolish and inconsistent to you for a great merchant or other business man to allow himself to be influenced by trifles, but experience has taught him that it is the little things which decide the big ones. Everybody knows that you are on the look-out for the big things, but the practical man knows very well that "he that is faithful in that which is least is faithful also in much."

Little things play a part in one's career seemingly altogether out of proportion to their importance, yet is it not true in every department of life that "trifles make the sum of human things"? They are the beads in life's chain, not one of which can be marred or dropped without injuring the symmetry of the whole.

"Your care to trifles give,
Else you may die ere you have learned to live."

One of the hardest things to realize is that even great lives are largely made up of trifles. Great emergencies, or dramatics crises, occur rarely in our lives. It is the steady stream of little things, --- trifles, unimportant events, experiences so small as to leave scarcely a trace behind, which make up the sum total of life. So, it is not so much the great salient points of character as the little, almost indefinable graces of manner or bearing which make a charming personality. It is not glaring vices or imperfections, but petty vulgarities or crudities, little disagreeable habits or mannerisms which mar and render objectionable an otherwise pleasing personality.

CHAPTER VII

SHYNESS

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power
TENNYSON.

Open thy bosom, set thy wishes wide,
And let in manhood - let in happiness ;
Admit the boundless theatre of thought
From nothing up to God ... which makes a man !
YOUNG.

One of the first requirements of a pleasing personality is ease of manner and freedom from self-consciousness. Unless you can become unconscious of yourself, you will never either appear at your best or do the best of which you are capable.

The hesitating, awkward manner resulting from shyness is a great foe to success. It puts one at a disadvantage wherever one goes. In the schoolroom in the office or store, in the drawing-room, or on the platform the self-conscious boy or girl, man or woman, is heavily handicapped.

Shyness often betrays kindly, well meaning people into discourtesies which in their hearts they abhor. It makes them awkard and boorish when they should fain be graceful and gracious, tongue-tied when politeness and self-interest alike demand that they should speak. Hawthorne, who was a victim of shyness all his life, would turn his back to escape recognition and walk the street with his eyes on the ground to avoid recognizing others. He deplored his weakness and once wrote, "God may forgive sins, but awkwardness has no forgiveness in heaven or earth."

There are many worthy people who are brave and resourceful in danger, who would walk up to a cannon's mouth in battle, but who are cowards in the drawing-room and dare not express an opinion in the social circle. They are the slaves of a subtle form of tyranny which robs them of all spontaneity and naturalness. They appear stiff, cold, reserved, and proud, when their hearts are full of warm, kindly feelings, and it is positive torture to them not to be able to show what they feel; in an easy, unembarrassed way.

A FOE TO SUCCESS AND HAPPINESS

Shy people are usually distrustful of their powers and lacking in self-confidence. Their originality is kept in check, and their powers are dwarfed by their timidity, their fear of drawing observation on themselves, and their shrinking out of sight and hiding themselves in corners whenever possible. Their whole nature is kept in subjection and denied expression and expansion by the tyrant, self-consciousness. Some boys and girls are so shy that they actually tremble at the thought of reciting in class, even though there are none present but the classmates and teacher with whom they associate every day as familiar friends.

The self-conscious student will go through school or college without ever daring to speak in a debate, shrinking from public speaking as he would shrink from a plague, though he knows all the time that is the very thing he ought to do, that it is what he needs more than anything else to force himself away from the contemplation of self. This skeleton fear of what people will say or think of him, which is ever present in the mind of the over-sensitive, is always holding him back, suggesting to him that this is not the opportune time, that he had better wait for a more favourable occasion. The result is that he fails to utilize hundreds of opportunities which would be of inestimable advantage in giving him poise and self-confidence.

Self-consciousness is the arch-enemy of young actors, public speakers, singers, and clergymen. Many young men and women with great possibilities in these various lines have been deterred from entering them because of the silent tyranny of this foe to progress.

People who would accomplish anything of moment must fling the power of their entire nature unreservedly upon the thing they are trying to do. Every thought of self lessens the force of endeavour, every fear of criticism weakens the executive ability, every self-depreciatory thought lessens our magnetism, --- the power to draw to us the things and the people we desire. It is pitfall to think of the many careers that are handicapped and the thousands that are robbed of more than half their strength and efficiency by the fatal habit of always thinking of self.

Shy people usually fail to attain anything like the success they are capable of because off their retiring nature. We see them every where, --- on the street and in the cars, in business and in society, trying to avoid meeting people, shrinking into themselves, wrapping themselves about in an impenetrable mantle of reserve. After a time, no one seeks them ; for the unsociable person, no matter how estimable his character, or how good his heart, is not popular or sought after. I know men of strong, kindly character and remarkable ability who are almost always alone, apart from the others in any sort of a gathering. It is the rarest thing in the world to see them in the midst of a group. Involuntarily they choose these conditions ; they gravitate to the quietest part of the room, or creep into a corner, to escape notice. These men have the qualities that would make them popular, if they could only rid themselves of their diffidence. Others with not half their ability rise head and shoulders above them in the social and commercial world because they are not stunted by this benumbing handicap.

Victims of shyness always try to avoid responsibility, and thus cut themselves off from one of the most effective means of growth. They do not like to take office or go on a committee for fear that they may be expected to make reports in public, or preside at a meeting, or do something that will force them into notice. They want to be alone. No matter what they do, or where they are, outside of the family circle or their intimate friends, they cannot escape from self-contemplation, until it becomes practically a disease. It begets a morbid condition of the mind which cripples usefulness. It ruins the power to concentrate on their work, because the mind that is habitually centred on self ultimately loses the power to focus strongly on any other subject.

No one who is forever thinking of himself, of how he appears, of what people think or say of him, whether he is regarded as a success or a failure, will ever succeed to any great extent, no matter what his ability.

A habit of self-reproach, constant criticism, self-analysis, and self-depreciation, picking all one's words and actions to pieces in order to find flaws, is a natural accompaniment of shyness. There are people who make themselves so miserable by self-criticism that they can see none of the beauties of the universe, and experience none of the joy of living.

HOW TO OVERCOME SHYNESS

Like many of the other evils of life, shyness is born wholly of the imagination. It is the result of a person thinking that he is, literally, "the observed of all observers, "that all eyes are centred upon him wherever he appears, that all ears are open to hear what he says. He thinks that people are criticising this awkardness, wondering why is movements are so clumsy, speculating as to where he was brought up and why his manners are so uncouth. While not guilty of the fault of the egotist, he is yet, though in a different way, so falsely imbued with a sense of his own importance that he thinks he cannot walk the streets without attracting the attention of all who see him.

This is really povincialism, narrowness of mind, self-absorption. If there is any taint of it in you, get rid of it at once. Free yourself without delay from such a detriment to your personality and such a bar to your progress. Don't put it off until to-morrow or next week. Begin now, this moment. Instead of avoiding people, force yourself into society and into responsibility at every opportunity. No matter how you shrink from meeting others, do not stay by yourself in a corner at a reception or in a drawing-room. Just force yourself right into the swim, so to speak. Get in amongst people. Do not allow yourself to get on to the outer edge. If you do, you will be pushed into a corner. You are greatly mistaken if you imagine that people are watching you. Stand on your head and the idle will notice you for a moment, but keep both feet on the ground, behave yourself ordinarily well, and you will be surprised to find the number of persons who will never know that you are out-of-doors or in the society room.

"I was very shy, " said Sidney Smith, " but it was not long before I made two very useful discoveries, - first that all mankind was not solely employed in watching me, and next that shamming was of no use ; that the world was very clear-sighted and soon estimated a man at his true value. This cured me."

If shyness is not overcome in youth, if it is allowed to grow with one's years and lay its detaining grip on a man and hold him back, when all his interests urge him forward, it may become a stumbling-block of mountainous proportions. No one who wants to play his part in life as it should be played will remain its victim.

You will find it difficult, painful even at first, to conquer your inclination to isolate yourself and shrink from notice, but every time you conquer will make victory easier for you next time. When you realize, as you will in a very short time, how little people concern themselves about what you do or say, you will do easily and naturally what at first was so painful and difficult.

There are two things that will enable you to conquer shyness, no matter how deep-rooted or exaggerated your case may be. The first is, to recognize your own divinity, your freedom, power, and dignity as a child of God. If you impress this fully upon your consciousness, that you are a prince or princess in your own right, heir to the King of kings, you will have no sense of inferiority to others, no fear that they can or will criticise or make fun of you. The second is, to make up your mind that you will be absolutely indifferent to what others may say or think about you.

Archbishop Whately was cured of intolerable shyness by adopting this latter method. He suffered untold agony from his shrinking disposition and extreme sensitiveness to what others might say or think about him.

He had had recourse to various means to get rid of his weakness but without avail. Finally, when almost driven to desperatin by the torture he endured, the embarrassments he suffered from awkwardness, and the ridicule and criticisms to which his blunders subjected him, he resolved that he would no longer submit to such tyranny, that he would be utterly indifferent to people's opinions of him, to ignore what they said or thought about him. From that moment, he says, his shyness began to disappear, and in a short time he was wholly free from it.

THE TRANSFORMATION OF BETH CROFT

In a charming little story, --- "The Shyness of Beth Croft," --- Zona Gale tells of the transformation of a young girl from an unhappy, awkward, self-conscious blunderer to a graceful, attractive, well-poised girls, who could meet strangers with perfect composure and carry herself with ease and grace in any society. A woman friend had shown her the possibilities which lay in herself and aroused her to conquer the weakness which hitherto had destroyed the happiness of her young life, and was in danger of wrecking her future. Among the things which Beth's friend especially impressed upon her was this thought, which I would recommend to the consideration of all sufferers from self-consciousness. "The main thing, "she said," is to meet people as if they were human beings, not judgment seats. Don't always wonder whether you're going to please them. Wonder a little just at first whether they are going to please you."

No matter what your learning or accomplishments, how kindly your disposition, or how noble your character and motives, if you are forever in thrall to the thought of self and the impression you are making on others, you will lose by so much your power and influence in the world and your opportunities in life. The humblest day labourer or washerwoman who is easy in manner, natural, kindly, and unembarrassed, is a more agreeable person to talk to and a more pleasing sight to look upon than a learned professor or college graduate who is nervous, bashful, and ill at ease.

A QUEENLY WOMAN

"My old Aunt Hannah," says Mrs. Sangster, " a queenly woman who might have been cast in bronze, and who made my bread in a brick oven, and went to market for me with a basket on her head, in Virginia, after the Civil War, had the most faultless manner I ever saw. She never thought about herself. The royalty of her pose was indescribable, but she did not pose ; she simply lived and 'toted' her daily load, and was, in her way, as great a comfort and blessing as if she had been a graduate of a later-day college. Aunt Hannah could not read, but she bore herself as if generations of kings were at her back. I have seen a woman more than once, since then, who was at home in several modern languages, and who had been in good society all her life, who yet blushed and flattered and was ill at ease in the hampering fetters of diffidence, awkward for the reason that she thought about herself."

Get your mind away from self. Therein lies the whole secret of the cure of shyness. Don't think that you are expected to make brilliant speeches or to make people laugh every time you open your mouth. The wits and brilliant speakers are the exceptions, and let me whisper to you that they are not always those who make the most friends. Be satisfied to be yourself. This is the only way to insure that stamp of originality which makes even the dullest person interesting.

CHAPTER VIII

PERSONAL MAGNETISM

Thou art enlarged by thy own shining.

-EMERSON.

Our homes are cheerier for her sake,
Our dooryards brighter blooming,
And all about the social air
Is brighter for her coming.

WHITTIER.

There is something about one's personality which eludes the photographer, which the painter cannot reproduce, which the sculptor cannot chisel. This subtle something, which every one feels but which no one can describe, we call magnetism. Fortunate, indeed, is he who possesses it, for it has a great deal to do with his happiness and success in life.

"As a student, she was radiant centre of life and joy, " said President Angell, of Michigan University, in speaking of the late Mrs. Alice Freeman Palmer. It was the strength of her magnetism united to her glowing optimism which made Mrs. Palmer "a radiant centre of life and joy" in her student days, and in after life caused every one who knew her to succumb to the power of her gracious presence. Her magnetism had as much to do with the overflowing success of her too short life as any other trait of her character.

It is this indescribable quality, which some persons have in a remarkable degree, that sets an audience wild at the mention of the name of a Blaine or a Lincoln, and makes people applaud beyond the bounds of enthusiasm. It was this particular atmosphere which made Clay the idol of his constituents. Although, perhaps, Calhoun was a greater man, he never aroused any such enthusiasm as "the mill-boy of the slashes." Webster and Summer were great men, but they did not arouse a tithe of the spontaneous enthusiasm evoked by men like Blaine and Clay.

A historian says that, in measuring Kossuth's influence over the masses, "we must first reckon with the orator's physical bulk, and then carry the measuring line above his atmosphere." If we had discernment fine enough and tests delicate enough, we could not only measure the personal atmosphere of individuals, but we could also make more accurate estimates concerning the future possibilities of schoolmates and young friends. We are often misled as to the position they are going to occupy from the fact that we are apt to take account merely of their ability, and not to reckon this personal atmosphere or magnetic power as a part of their success capital. Yet it has almost as much to do with one's advancement as has brain power or education.

Poor boys and girls who are trying to get a start in the world often envy the rich youth who does not have to struggle for a living ; yet many of them have a wealth in their own personalities, a power in possibility far exceeding that of money. The man and the woman of charming personality are wanted everywhere. They are welcome in every home and are more likely to succeed in a profession or business without capital than are those having it but lacking the magnetic quality.

In spite of all the talk about great combinations of capital making it impossible for a young man to start in business with little or no money, as one could in earlier times, I know young men who have almost nothing to base credit on except character, ability, and a strong, clean, magnetic personalty, who are getting credit out of all proportion to what would be expected as a pure business proposition. Two of these young men started in business in New York with scarcely a dollar, and, in a very short time, had a credit of a quarter of a million. They did not have the business to show for it ; they had no collateral of value, but the people and banks they dealt with believed in them. They are now in a fair way of justifying the faith reposed in them. John Wanamaker's partner, Robert Ogden, says that any young man with good ability, who is industrious and a hard worker, will have no difficulty in getting credit to start in business for himself. A young man, no matter how able or honest, who makes a bad first impression, whose appearance or manners create a prejudice against him, is always handicapped in making a start ; but it is astonishing how readily banks, jobbing houses, wholesale house, and concerns of all kinds, will give credit to a pleasing youngman of promise.

A TALISMAN THAT OPENS HEARTS AND PURSES

A man or woman who, in addition to agreeable manners, and an attractive, well-"groomed" person, possesses magnetism, has a talisman which opens all doors. We find it difficult to say "No" to magnetic people, to refuse them anything for which they ask. The magnetism that opens hearts, and ---incidentally ---purses, that are closed to most people is the secret of many a man's success. I know a clergyman who possesses this quality in such a remarkable degree that he can get almost anything he wants merely for the asking. He does not seem to have any difficulty in raising large amounts of money for any worthy object he desires to aid. Everybody is his friend and wants to help him.

Another man I recall, who is singularly magnetic, is an English salesman. He interests himself in you at once, and makes it almost impossible for you not to buy of him. His manners are so ingratiating that you cannot help liking and admiring him, ---even loving him. He enters right into your life so completely that presently you are amazed to find yourself talking to him as if he were an old friend. You feel constrained to do business with him, no matter whether you want his wares or not, and leave him under the impression that he has done you a kindness in allowing you to purchase what you really do not want.

Everywhere we see the extraordinary power of an attractive appearance and magnetic personality illustrated.

A boy, recently passing through a railroad car with a basket of fruit, urged a passenger to buy. The passenger declined. But the boy tilted his tempting basket up before him, and the fragrant odour of the fruits combined with the boy's pleading face and winning manner proved irresistible. The man didn't want the fruit, but he could not help doing the boy a favour.

A book or magazine agent calls upon you. You are busy, impatient, perhaps, and don't want to have anything to do with him, but you are often captured in a few minutes by his cordial, pleasant manner, and before he leaves he has induced you to give him an order.

The promoter knows the value of personal magnetism and persistently cultivates it. The businessman understands it and tries to secure magnetic employees. The commercial traveller exploits it every day. Few, even amongst the shrewdest and most calculating men, are proof against its persuasive influence. The man of the world, the clergyman, the statesmen, the politician, and even the judge on the bench, are unconsciously swayed by the charm of a fine appearance, the fascination of a magnetic personality.

THE INSPIRERS

Now and then we all meet characters of this kind, so charming, so attractive, that we throw open wide the doors of our hearts and bid them come in and we welcome. There is nothing too good, too sacred, for them. We give ourselves to them without reserve. The moment we come into their presence we have a sense of enlargement, of expansion in every direction. They seem to unlock within us possibilities of which we previously had no conception. Our horizon broadens : we feel a new power stirring through all our being ; we experience a sense of relief, as if a great weight which long had pressed upon us had been removed.

We can converse with such people, although meeting them, perhaps, for the first time, in a way that astonishes us. We express ourselves more clearly and eloquently than we believed we could. They draw out the best that is in us ; they introduce us, as it were, to our larger, better selves. In their presence, impulses and longings come the thronging through our minds which never stirred us before. All at once life takes a higher and a nobler meaning, and we are fired with a desire to do more than we have ever done before, and to be more than we have been in the past. We are toned to finer issues. We catch a glimpse of higher ideals, and, for the moment at least, are transformed. The old commonplace life, with its absence of purpose and endeavour, drops from us, and we resolve, with better heart and renewed hope, to struggle to make permanently ours the forces and potentialities that have been revealed to us. Even a momentary contact with character of this kind seems to double our mental and soul powers, as two great dynamos double the current which passes over the wire, and we are loth to leave the magic presence lest we lose our new-born power.

On the other hand, we frequently meet people who make us shrivel and shrink into ourselves. The moment they come near us we experience a cold chill, as if a blast of winter had struck us in midsummer. A blighting, narrowing sensation, which seems to make us suddenly smaller, passes over us. We feel a decided loss of power. Their gloomy atmosphere chills our natural impulses. In their presence there is no possibility of expansion for us. As dark clouds obscure the brightness of a summer sky, their shadows fall on us and fill us with a vague uneasiness.

We instinctively feel that such people have no sympathy with our aspirations, and our natural prompting is to guard closely any expression of our hopes and ambitions. When they are near us, our laudable purposes and desires shrink into insignificance and mere foolishness ; the charm of sentiment vanishes, and life, for the time, loses colour and zest. The effect of their presence is paralyzing, and we hasten from it as soon as possible.

The greatest thing in life is not to make money but to raise ourselves to our highest power, to call out the hidden beauties of our nature, and to make ourselves attractive and helpful instead of repellent and unsympathetic.

The charm of manner which comes from a generous, well-wishing heart, a heart that longs to scatter sunshine, and to fling the perfume of gladness and helpfulness wherever it goes, --- that is wealth compared with which mere monetary wealth looks contemptible.

After all, the personal success, the triumph of character, is the only real success. The time will come when society will not ask how much money we have, or inquire about our stocks and bonds, because it will feel our wealth in our very presence. We shall radiate our riches, not talk about them ; we shall impress people with our worth, and not give it in an inventory.

Character and a gracious personality overtop money as the heavens overtop the earth. IT is possible for the poorest man or woman to make a millionaire feel poor and contemptible in comparison, ashamed of his soul poverty, --- which is the only real poverty.

HOW TO BE POPULAR

Apart from its higher power, your personal magnetism will have a great deal to do with your advancement in life, and, if you are not gifted by nature with this happy quality, you should resolutely apply yourself to acquire it.

We often speak of a person having the power to attract as one who is "naturally magnetic." Yet the fact is, some of the most charming people I have ever known have become so through persistent cultivation of the interesting, attractive qualities. They have studied the art of pleasing, of being agreeable to every one with whom they come in contact. They have developed their love nature, broadened their sympathies, and cultivated a generous, magnanimous spirit, a spirit of helpfulness, kindness, gentleness, and a strong desire for the good of all. This is the whole secret of their being so "naturally magnetic."

We should not begrudge any expense, time, or effort within our reach which will add to our personal wealth, --- which will increase our influence for good.

No matter what obstacles may beset your path, or how handicapped you may be, --- even though your body be deformed, --- it is possible for you to throw such a wealth of character --- of love, of sweetness, of light into your face, that all doors will fly open to you and you will be welcome everywhere without introduction. The coldest hearts are warmed, and the stubbornest natures are subdued, by the charm of a beautiful soul.

To be able to throw the searchlight of a superb personalty before us, wherever we go through life, and to leave a trail of sunshine and blessing behind us ; to be loved because we scatter flowers of good cheer wherever we move, is an infinitely greater and nobler achievement than to pile up millions of cold, unsympathetic dollars.

"Oh, how I wish I could attract friends ; how I wish I could become popular, magnetic !" How many lonely, discouraged souls, who are encased in reserve, held back and deprived of many of the simple joys of life by their peculiarities or lack of magnetism, are voicing these aspirations to-day ! They do not know how comparatively easy it would be for them to gratify their wishes - to realize them through their own endeavours, without any help from the outside.

The ambition to be popular or magnetic in its best sense is equivalent to the ambition for nobility of character, for there is nothing that will make you more loved and esteemed than the expression of your best self.

To be popular implies the possession of many lovable qualities. Disagreeable, mean, narrow-minded people, those who are jealous and envious, who cannot bear to hear others praised, are never popular. Even a dog will not make friends with such people. He will be repelled by their unamiable traits.

You can make yourself a magnet to draw all desirable people and things to you by expressing in your everyday life the spirit of love and good-will. Show a helpful spirit toward everybody, and a willingness always to lend a hand. Everybody despises a person who is constantly thinking of self.

Be generous. The world loves a generous, open soul. Large-heartedness is always popular.

Learn to say pleasant things of others. Look for the good in others, never for their faults. Try to see the man or woman that God made, not the distorted one which an unfortunate heredity and environment have made.

Do not remember injuries. Always manifest a forbearing, forgiving spirit. You can never be magnetic while you hold grudges or cherish a hard, unforgiving spirit. You will never draw people toward you while you look for the bad instead of the good in them.

If you are secretive ; if you try to cover yourself up, to hide your real nature ; if you throw up a breastwork, and strain yourself to prevent people from seeing any phase of your character that is not favourable to you, there will be no magnetism in your atmosphere. You must be open-hearted, transparent, and, above all things, genuine. Any trait of deceit or hypocrisy will cause you to be shunned. If you are not square and honest in all relations of life, you will not make friends.

If you would be popular, you must be good-natured and cheerful. You must have a kind word or smile or an encouraging look for all who need sympathy and encouragement. It is a great achievement to develop personal magnetism to such an extent that we can awaken the happiest possible emotions in others and call out the best and highest that is in them. To be able to get into the very heart of hearts of others, to have the power to arouse them to their strongest and noblest endeavour, to put new purpose into their lives, and fill them with the joy of living, is a power in which angels might rejoice. And is it not worth struggling for ? Is it not worth your persistent effort to get possession of that which will not only lift your own life to its highest power, but will also enable you to draw others up with you ?

The greater your self-respect, the greater will be your magnetism. If you do not respect yourself, others will not ; and if you cannot win respect, it will be impossible for you to influence people for good.

Your personal appearance, after your character, will play a large part in the development of your magnetism. We all know how it enhances the beauty of a picture to have it set in a becoming and appropriate frame, one in every way worthy of its value. While the beauty of the picture would still be the same, it would lose greatly in appearance if it were in an unattractive setting. It is the same with character ; it must have a proper setting, or it will lose much of its drawing power, and consequently its influence for good. In spite of his great learning, his charity and kindness of heart and real nobility of soul, Dr. Johnson repelled many people by his uncouth manners and slovenly appearance.

HEALTH AND MAGNETISM

As a rule, people who are not healthy are not magnetic. Any one who is weak, physically, or whose vitality is low, cannot appear to the best advantage. There is no magnetism in weakness. There are, of course, exceptions to this general rule, as to every other, but we all know and feel the drawing power of an exuberance of vitality. One possessing it radiates an atmosphere of courage and strength. A person who lacks vitality, on the contrary, drains from others instead of giving to them. It is the reserve of physical force, the abounding joyousness of health that helps to make a superb personality and to create a magnetic atmosphere. It gives us a sense of positive enjoyment to look at a person who radiates health and carries himself in a manner that suggests a reserve of power equal to any demand.

If you would make yourself a magnet to draw good things and good people to you, it is necessary for you to be, first of all, as perfect an animal as you can make yourself. It is as important for you to cultivate health as it is for you to cultivate character or mentality. Take the most highly cultured person, and if he does not radiate vitality, If he has nothing to give off, if his lack of vigour pains you so that you feel like saying, "What a pity that splendid mind has not some foundation in health, some physical basis!" he will have little attraction for you.

I know people, and so, doubtless, do you, who, if they had added to their beautiful qualities of mind and fine training the vitality and joyousness of health, would have doubled, nay, trebled and quadrupled their magnetism and usefulness. Without health, indeed, the average man or woman can accomplish little.

Nothing else will pay the success aspirant so well as to keep every faculty and function up to its highest standard, for no great thing can be done by a diseased or crippled faculty. It is true that some of the greatest achievements in history have been the work of men who were physically weak, but they are exceptions to all rules and precedents. You may set it down as an axiom that mental vigour, or the power to attract others, does not come from physical weakness.

Nothing else is so important to man as the study and knowledge of *himself, and yet he* knows less of himself than he does of the beasts about him. There is nothing of which we are more ignorant than the physiology and chemistry of our bodies. Probably not one person in a thousand can correctly locate important organs or describe their use in the animal economy. Is it not a disgrace to our civilization that graduates from our high schools and even colleges and universities cannot describe or explain the various organs or functions upon which their lives depend ? "The time will come," said Frances Willard, "when it will be told as a relic of our primitive barbarism that children were taught the list of prepositions and the names of the rivers of Thibet, but were not taught the wonderful laws on which their own bodily happiness is based, and the humanities by which they could live in peace and good-will with those about them."

In the achievement of success, popularity, and happiness, health will be your most powerful agent. Is it not the height of folly, then, to jeopardize it by ignorance of its laws or carelessness in putting them in practice ?

THE GOLDEN RULE

The cultivation of magnetism means the unfolding of the noblest qualities of our nature, for the popular, magnetic man or woman must have a kindly heart, a generous soul, the spirit of charity, magnanimity, and a kindly feeling toward all men. He must be reliable, for the man who cannot be trusted can neither be loved nor respected. He must be free from envy, jealousy, uncharitableness, all that makes a man see the worst instead of the best side of his fellow-men. He must rid himself of reserve and self-consciousness or shyness, for these traits drive people from one and keep them at a distance.

One of the most repellent qualities, and perhaps one of the most difficult to eradicate, is selfishness, for it is as natural for us to think of ourselves first as it is for us to breathe. Yet nobody likes, or is attracted to, the selfish man or woman, the one who always tries to get something but never wants to give anything in return ; who is constantly talking and thinking about self and takes no interest in others.

The moment you begin to feel a real interest in another's welfare, to show him that you would like to help him if possible and that you are anxious for his success and happiness as well as for your own, you will be surprised to see how quickly you will take on that magnetic power you envy so much in others. You know how unselfishness in others, the generous desire to help make everybody about them happy and successful, attracts you to the men and women who show this spirit. And why should not your unselfishness help to make you popular and attract others to you ? In fact, if you cultivate the qualities which you so admire in magnetic people, you will soon become magnetic yourself.

You who long to be magnetic are simply in the position of a piece of iron which has never been magnetized. Rub the iron with the magnet, and it will soon take on that mysterious quality which will attract particles of iron and steel to itself. Its mere contact with the magnetized steel has given it a taste of its quality and it becomes itself a magnet. If you associate with magnetic people, study their qualities and cultivate them yourself, you will soon begin to attract instead of to repel.

Our children should be taught at home and in school that true riches have nothing whatever to do with money ; that there is a wealth of personality, a worth that inheres in character, which is not even suggested in the millions of a Croesus. It is possible to help every child to develop qualities that will make him popular and magnetic, --- a genuinely unselfish, noble man or woman. It is so easy to train the child when its nature is soft and plastic, when it is so quickly responsive to impressions, to be agreeable, pleasing, attractive, to acquire the qualities and habits, the graces of manner and personality, that win and hold hearts. What a pity it is that so many of us are allowed to grow up with hard, cold, repellent manners, which belie the warm hearts within, that are really longing to make friends with others, to be sympathetic and helpful !

There is a possible fortune, a mine of happiness and of power to cheer, uplift, and make this old world better in your face and manner, if you will only take pains to cultivate the magnetism that is dormant in you.

"Happy is the man who has that in his soul which acts upon others as April airs on violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to move on human life as stars move on dark seas to bewildered mariners." This is what it means to be magnetic, and this is what every one who reads this little book can be, if he wills, --- a law unto himself, a guiding star to other. "How can you be this ?" Briefly, by the practice of the Golden Rule. Our great Exemplar, who gave us this rule buy which to guide our lives, drew the most stubborn and hardened hearts to Him and uplifted and inspired the most degraded by His love. The practice of the Golden Rule will make you an irresistible magnet.

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